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NOTES ON CALIFORNIA FOLK-LORE.<sup>1</sup>

**TOTEMISM AMONG THE MIWOK INDIANS.** — While throughout practically the whole of California anything approaching clan-totemism appears to be totally lacking, there seems to have been among the Miwok of the Sierra Nevada region a grouping of the people into two totemic exogamic divisions. By an informant speaking the Tuolumne or Central Sierra dialect of the Miwok language, these divisions were called *kiku-a* ("water group") and *tunuk-a* ("land group"). The former word is plainly derived from *kiku* ("water"); the etymology of *tunuk-a* is not so clear.

These two groups were exogamic with paternal descent. Children, soon after birth, were given names denoting animals associated with the group to which the children belonged, or foods eaten by these animals, or characteristic features of the animals. Thus a person belonging to the land division might be called "Gray-Squirrel," or named from some kind of nut. A person of the water group, on the other hand, might be called "Frog," "Water-Foam," or "Green-Fungus."

It appears that these two divisions exercised no special political or ceremonial influence, and had no office or function in times of war. There seem to have been no special gatherings of the divisions as such for ceremonial or other purposes. The two groups are said to have had no subdivisions, but to have extended throughout the Sierra territory of the Miwok.

While these two groups lack features which often characterize more highly organized clan-totemism, their exogamy, paternal descent, and connection with animate totems, as evinced particularly in personal names, indicate, so far as known at present, a scheme of social organization quite different from that of the remainder of aboriginal California.

S. A. Barrett.

**TWO YOKUTS TRADITIONS.** — The following traditions were obtained from Tom Atwell, a Tachi Indian, near Lemoore, California, in March, 1907. "The Origin of Fire" has published parallels; <sup>2</sup> "The Turtle" is a story that does not appear to have been previously recorded.

*The Origin of Fire.* — The country around Fort Tejon was all dark; and Tsohil, the Eagle, the *tiia* or chief, gathered his people together and said, "We must have fire. The little Crow is good. We will send the Crow to find the fire."

Kaiu, the Coyote, said, "I will go too."

But the Eagle said, "No! Let the little Crow go alone."

The next morning the Crow left. It flew around and around, and started off to the mountains beyond (northwest of) Tulare Lake. The Crow saw the Coyote watching him, so he flew around again, and started off another way. The Eagle told Wiawi, the Whip-poor-will, to watch the Crow. Then he asked, "Which way did he go?"

"That way," said the Whip-poor-will, pointing to the Crow.

<sup>1</sup> Contributed as part of the Proceedings of the California Branch of the American Folk-Lore Society.

<sup>2</sup> See A. L. Kroeber, "Indian Myths of South Central California," (Univ. Calif. Publ. in Amer. Arch. Ethn. vol. iv, Pt. 4, 1907), especially p. 211.

The Crow flew in another direction; and the Eagle asked, "Which way is he going now?"

"That way," said the Whip-poor-will, and he pointed to the Crow again.

When it was dark the Eagle said, "Which way did he go?"

"He is coming back," the Whip-poor-will said.

So the Crow came back; and the Eagle got all his people together, and he asked of the Crow, "Did you see anything?"

"Yes," the Crow said, "I saw the fire. It is in the mountains across the lake. There are many people there, and they have the fire."

So the Eagle got all his bravest men together, and said they would get the fire. They started in the morning. They found a plain trail, and followed it all day. At sunset the Eagle said, "Let us stop." He told his people to stay there, and they made their camp.

The Eagle and the Crow went on in the dark. The Coyote said, "I will go too."

The Eagle said, "No!"

The Coyote said, "Yes, I am going."

When they got near the place, the little Crow said, "Everybody is asleep."

The Coyote took sand and covered the fire, then put it in his hunting-clothing, and tied it around him.

"Do not touch anything," the Crow said. But the Coyote said he was hungry, and he stopped to eat until he had a bellyful. Then he saw a baby asleep, and he picked it up and put it on the hot ground where the fire had been, and then he ran away.

The baby screamed and woke all the people. When their chief saw that the fire was gone, he got his people around him, and picked out the fastest runners and started them after the Coyote.

One good runner started out along the mountains of the Sierra Nevada; and when he came to Kern River, he saw the Coyote and tried to catch him.

The Coyote dodged to one side, and when the runner got near him he dodged to the other side; and they ran that way to Tulare Lake, dodging to one side and the other.

The water followed after in their trail, and that is why the river is so crooked.

*The Turtle.* — My people, the Tachis, lived a long time ago in the high mountains of the Coast Range, near the Round Rocks, before they came to Tulare Lake, where they have lived since.

Once the chief said, "We will have a big time for six days. We will kill elk and deer and geese and ducks, and have a great feast." He gathered his people around him at night, and told them about it.

The next morning he sent many people to the plains to hunt the elk and antelope. He sent some to the hills to hunt deer, and others to the lake to kill geese and ducks. When the hunters came back, they got ready for the feast. They made fires to cook what had been killed. They dug a large hole in the sand and made a fire in it, and placed an elk over the fire to roast it. Many people watched the meat at night, in order to have it cooked for the next day.

When the people said they would watch the elk roasting, Kaiyu, the Coyote, said, "I will watch too." When it was near morning, nearly all the people fell asleep. Then Trunkot, the Turtle, came along, and asked, "What

are they doing here?" The Coyote said, "They are roasting the elk for the big feast."

Then the Turtle thought he would steal the elk; but the Coyote thought, "I am going to see what he will do." About daybreak, when the watchers were asleep, the Turtle dug the elk out of the sand.

"Where are you going?" the Coyote said.

"I am going to the ocean," the Turtle said, and he carried the elk off with him.

When it was nearly sunrise, the watchers got up, and they said, "Where is our meat?" There was a hole in the sand, and no elk there. The Coyote said, "The Turtle took the elk away." — "Then we will kill him," the chief said. The chief got his best hunters and fastest runners together, and said to them, "Do not kill the Turtle. Catch him and bring him back, and we will put him in the fire where the elk was and roast him."

When the hunters were leaving, the Coyote said, "I will go too." "No, you must not go," the chief said. But the Coyote said, "Yes, I will go with the hunters." And Kaiyu, the Coyote, went with them.

And the hunters followed the Turtle's trail over the mountains, and the Coyote kept along with them. When the Turtle was near the ocean, he looked back and saw the people coming after him. The Coyote called out, "They will kill you!" and he shot an arrow into the Turtle which made him jump out into the ocean with the elk.

The hunters could not follow the Turtle into the sea, and they had to go back without him. When they got back, the chief asked, "Where is the Turtle?" And the hunters said, "He jumped into the sea with the elk, and we could not follow him."

Where the Turtle jumped into the sea there is a big rock — and that is he.

From the description of the rock and its location as given by the relator, the legend no doubt refers to Moro Rock, San Luis Obispo County.

*Geo. W. Stewart.*

VISALIA, CAL.

**CAHUILLA TALES.** — The following brief outlines of traditions of the Cahuilla Indians of the Colorado desert may be of interest, inasmuch as no myths or tales of these people seem to have been published.

*The Shooting Star.* — Takwich, the Shooting-Star, living on Mount San Jacinto, once carried off a bathing woman. He kept her one year, but when she became homesick, allowed her to return, on condition that for one year after her arrival she would not tell where she had been. On reaching her home, however, the woman did not wait for the expiration of the year, told her story, and died.

*A Visit to the Sun.* — A number of men went westward until they reached the ocean. Then they began to swim. They became very thirsty and drank salt water. Thereupon all of them died except three. The ocean told them a charm which they could pronounce and then drink salt water without evil effects. These three men finally reached the shore on the other side. Here the Sun lived. By the Sun's house stood a tall pine. Every day the Sun climbed this. When he reached the top, it was noon. As the Sun descended, the pine burned, but grew up again during the night. Something that the Sun carried made the difference of the seasons. The three men stayed here.

They were told not to look into certain pottery jars. One of them, however, did so, whereupon men leaped from the jars and killed him. The two survivors were told not to go to another house in this place where the moon lived. Nevertheless one of them went to this house. An old woman spoke to him and he died. The single survivor now wished to return home. He was blown back across the ocean by the wind, after having been instructed by the Sun not to tell for one year after his arrival his experiences. Back among his own people, the man was, however, pressed by them to relate what had happened to him. One night he yielded and told, but when the sun rose he died.

*David J. Woosley.*

VALLEY CENTER, CAL.

ORIGIN TRADITION OF THE CHEMEHUEVI INDIANS. — The world was covered with water. Two men, Coyote and his older brother Panther, — Shūnawam (or Shōnawap) and Tövats, — built a house in a dry place, on Nüvant, Charleston Peak, in southern Nevada. Everything else was water. In the west lived Hawichyepam Maapuch, an old woman, who wanted the water to go down. After the world was dry, Coyote went in every direction, looking for men, but there were none in existence. Then Coyote took a louse, Pōam, and made it into a woman. Then she travelled everywhere to see how far the world extended. When she returned, however, having seen no one, Coyote married her. Then they went west to the ocean. They came to the house of Hawichyepam Maapuch. There they stayed. Then the old woman made a large round basket (*saghagha* or *sivom*). In this basket the louse laid eggs. When she had finished, Coyote started to carry the basket to the place from which they had come, to Nüvant. As he was going, Coyote said, "It is too heavy to bring all the way back." He stopped at Qaivit. There he made a little hole in the side of the basket. The eggs came out, and each egg became a tribe. Each had a name, and some of those in the north were whiter and became the Americans. That is how people came into existence and scattered. But Coyote made the Chemehuevi from excrement. The basket was now empty, except for his excrement, and thus he carried it to Nüvant. There he made the Chemehuevi and the Mohave and other southern tribes from the excrement, and that is why their skins are dark. Then he killed a handsome young man, a Chemehuevi. He took his arms, ribs, head, and other parts, and distributed them among the tribes, saying to each one, "You may eat that." That is why they now eat deer and bear and wildcats and other animals.

People came from the east to kill Coyote's older brother, Tövats. They were *tuwunt* (strangers, enemies). At this time there was not yet night. The sun shone all the time. Tövats had tied something around a stick (or wound it up). When the warriors came and killed him, they found this thing. They unwound it to see what it was. When it was all unwound, the sky changed, and it was night.

Now Coyote felt bad. He wanted to avenge his older brother. In the morning he started to go east. All the property of Tövats was piled up in the house to be burned, but first Coyote wanted to make it day again. He made a bow and arrows. When they were finished, he shot at whatever bird came near, hoping to make it light. He shot at the eagle, the quail, and many kinds, but it did not become light. But when at last he shot the yellow-hammer,

Kwanavandj, it sparkled, light appeared, and the day was clear. That is why there is now daylight. This happened toward morning, as Coyote was crying for his older brother. Then when the sun had risen, he burned all the property of Tövats. That is why people burn all that the dead possessed.

After the burning, Coyote wanted to find the people who had killed his older brother. He went east a long way. Then he found them. They had hung up the hair of Tövats and were dancing. He saw a large gathering, all happy and singing. Coyote and his people entered the house, seized the hair, and started to flee. The people there pursued. They ran, and Coyote ran, but they could not catch him. Coyote, to elude them, went northward. They followed him to Nüvant. They saw him there; but when they came there after him, he had gone north. From there he never returned.

This tradition was related by an old man, half Chemehuevi half Mohave by birth, living among the Mohave of Mohave Valley, as the Chemehuevi account of creation. Although married to a Chemehuevi, he had been born in the Mohave country, and knew of the country to which this tradition relates only by hearsay from his ancestors.

It has been said before<sup>1</sup> that the designation Chemehuevi, especially as it is used by the Mohave and those influenced by them, is of indefinite extension, being practically equivalent to "Southern Paiute." It is therefore not improbable that the people whose tradition this is have been called Paiute, and not Chemehuevi, by others.

It is evident that this origin myth is nearly uninfluenced by Mohave ideas. Its general Californian character is striking. The first part, dealing with the primeval water, Coyote, the first louse-woman, and the origin of mankind, has a close parallel, considering that the two groups of Indians were without connection or communication, in the origin myth of the Costanoan Indians of Monterey.<sup>2</sup> The episode of the origin of night and daylight, and Coyote's revenge for his slain brother, also resemble common Californian traditions. The names of Coyote and Panther used in the myth differ somewhat from their ordinary designations. Coyote usually is merely *sünap* or *shünav*; panther, *duk* or *dukumuch*. A form *dövichi*, resembling Tövats, has been obtained for "panther" among the Kawaiisu of the Tehachapi mountains, who also speak a Ute-Chemehuevi dialect, though a somewhat specialized one.

Besides the three ceremonies, or kinds of "singing," as the Mohave call them, attributed to the Chemehuevi,<sup>3</sup> — Mountain-Sheep, Salt, and Doctors', — the present informant mentioned a fourth, Deer: —

*Nakh*, mountain-sheep (Mohave, *ammo*).

*Ashump*, *Ashöviyam*, salt (Mohave, *ath'i*).

*Puwant*, doctor (Mohave, *kwathidhei*).

*Töi*, deer (Mohave, *aqoag*).

It is not unlikely that these names designate ceremonies which are quite different in character from the singing ceremonies of the Mohave, and which may be accompanied by some degree of ritual. They are spoken of by the Chemehuevi as if they were parallel in character to typical Mohave singings, but this may be by way of illustration rather than description.

<sup>1</sup> Univ. Calif. Publ. *Am. Arch. Ethn.* iv, 105-109, 1907.

<sup>2</sup> *Ibid.* iv, 109, 1907.

<sup>3</sup> *Ibid.* iv, 109, 1907.

The dead were buried, not burned. This is another point of difference from the Mohave.

The material culture of the Chemehuevi and that of the Mohave are quite distinct. One tribe subsists in the desert, from wild animals and plants, and makes baskets; the other inhabits an annually flooded river-bottom, in which it follows agriculture, and makes pottery. The wife of the present informant, an old woman born in Chemehuevi valley, had made one pottery vessel in her life. This, a narrow-mouthed jar, turned out lower than the jar of Mohave type she had in mind, and she never repeated the experiment. She now makes baskets, which she sells to her Mohave neighbors.

Chemehuevi designations of tribes are,<sup>1</sup> —

*Paranükh*, a Paiute division (Mohave, *Kohaldje*).

*Shivich*, a Paiute division (Mohave, *Sivinte*).

*Öanuch*, a tribe east of the *Paranükh*.

*Huvarepshach*, Walapai.

*Pashawerach*, Havasupai.

*Aiat*, Mohave.

*Guchyan*, Yuma.

*Pitani*, the Serrano-speaking Indians of Mohave River (Mohave, *Van-yume*).

*Panumich*, at Qaivit, Mohave Pakechuene. These would appear to be the Indians of the Panamint Mountains, which are not far west of Charleston Peak.

*Nawiyat*, the Serrano-speaking Indians of Tejon Creek and vicinity (*Gitanemuk*; Mohave, *Kuvahaivima*).

*Muk*, *Mokwitc*, Hopi.

*Nüwu* or *Nöwu* ("person") is the term for both Chemehuevi and Paiute.

Gatschet's *Täntawats*, in the form *Tantüwach*, was said to mean "Southerners," irrespective of tribal affiliation. It is, however, a naturally appropriate designation for the Chemehuevi as the southernmost members of the Paiute group.

Names of places are, —

*Nüvant* (Mohave *Shavepilye*, or *Savetpilye*), a high peak near Pahrump, and therefore probably Charleston Peak. It is compared to Mohave Avikwame, Dead Mountain, which the Chemehuevi call *Tümpibat*.

*Muvi*, Eldorado Canyon.

*Wianekat*, Cottonwood Island.

*Shiv'awach*, Chemehuevi Valley.

*Tümpishavats*, Providence Mountains.

*Pa'ash*, Paiute Springs (Mohave, *Ahakuvilye*).

A. L. Kroeber.

NOTES ON THE MAIDU INDIANS OF BUTTE COUNTY, CALIFORNIA. *Meteors*. — Meteors (*Saloia*) were thought to be women. By some the sight of a meteor was considered an evil omen. Others regarded it as of less consequence, and believed that a few words and motions of the hands were sufficient to drive away the bad influence. If several meteors were seen in close succession, it was an indication that people were on the move for war. If a meteor fell or appeared to fall on the earth, the place and its surroundings

<sup>1</sup> Compare the list in *ibid.* 107.

for some distance were shunned, though no special demonstration was made. Hunting or food-gathering was avoided about the spot for one season only. The luminous trail of the meteor was thought to be the old woman's long hair. It was believed that the old women appearing as meteors were from many tribes from long ago, and would continue to wander about in the sky.

*Chamlakhu*. — Chamlakhu was an old man living in the trees, differing from human beings only in the fact that his hands and feet were armed with long bear-like claws. Although not known to commit injury, he was greatly feared. The sight of him was sure to cause a run to camp. If he was seen in spring when vegetation was in bloom, sickness was likely to be the ill fortune of the person seeing him. His tribe or rancheria would not be affected. In such a case a medicine-man was called in. The Chamlakhu rarely ran on the ground, and then only in a shambling way, with his arms fanning the air like wings. He could spring a long distance from tree to tree. He had a long beard, and hair that reached to the ground.

*Rattlesnake*. — The rattlesnake (*sola*) is much feared. The skin or rattles are never used. It was the rattlesnake that brought about the first death. It is thought to be non-poisonous when it is drinking, at which time it lays aside its poison until it has finished.

*Miuku*. — Miuku was a small animal living in swampy places, and exceedingly difficult to capture, being rarely seen by day. It resembled a fawn in size, shape, and color, except that its feet were like a coyote's. Its name was derived from its cry, *miuku*. If one was captured, it was divided among the hunters, its parts being considered exceptionally powerful charms for hunting deer.

*Flint-Working and Arrows*. — Flint for arrow-heads was sometimes bought from other people. Most of the obsidian from which arrow-points, spear-points, knives, and charms were made was mined on Table Mountain, near Oroville. Detached pieces of flint that had been broken away by erosion, or brought down by slides or floods, were sometimes picked up in river-beds or in old grave-deposits. Such pieces were used like those obtained from a distance. The only permanent flint ledge known to the present people is in Plumas County, about twelve miles northeast from the Butte County line, in what is known as the Pinket Ravine. This ledge is about ten inches wide, and the flint is of many colors. From the many excavations it appears as if the diggers had followed down on the lead until the walls grew too hard. Thereupon a new hole would be started from the surface. This flint was not worked at the place of excavation, but was carried away in large pieces. Other kinds of rock were also used. In fact, any rock that would flake well was shaped into arrow-heads and spear-points. While there were many arrow-points made of obsidian, this material was not considered the best for that purpose. After the coming of the whites, glass was often used for arrow-points; but while, like obsidian, it was easy to work, it was too readily broken. If an arrow of glass or obsidian struck wood or a hard substance, it invariably broke; while a point of less brittle rock, such as flint, could often be used a number of times.

An arrow that had killed one or more deer or other animals was highly prized. While all arrows were similar in general construction, there are noticeable differences in setting the flint or in the shaping of the head. These



differences enable one man to distinguish his arrows from those of others. All arrows for small game and birds were provided with wooden points, stone-pointed arrows being used for hunting larger animals and in war. The wooden points were made from the holly-berry bush. After removal of the bark, the wood was hardened by a slight scorching. All crooks were straightened between the teeth. The joint of the shaft and the wooden point was wrapped with sinew so as to prevent the shaft from splitting down. The wooden-pointed arrows were used only for ranges of from seventy-five to one hundred feet. Beyond that distance the aim was uncertain, as the arrow had a tendency to rise.

Accuracy of aim in hunting deer did not extend beyond a distance of two hundred feet. Deer were often hit at a greater distance, but more shots were missed than hit. All long shots were made with flint-tipped arrows. It not infrequently happened that young men were overcome with buck ague (nervousness). If they admitted this, they were severely censured by the older people of the rancheria. When drives were made, as was quite common, most of the deer were shot from ambush. All game captured on such occasions was divided as equally as could be among those taking part. The heads and offals were generally given to old people. The sinews from the back and legs were carefully dried and preserved.

The manufacture of bows, arrows, salmon-spears, and fish-nets was regarded with superstitious beliefs. If a man bought any such articles from the maker, and should meet with good luck in his hunting or fishing, credit was given to the manufacturer. He was believed to have put upon the articles a good influence, and was sure to be kept busy at work until by a turn of fortune his manufactures failed.

*Buumo.* — *Buu* is the circular sand depression in which acorns are leached. *O* is rock. *Buumo* therefore signifies "a leaching-place of stone." The *Buumo* is situated about ten miles northeast of Bidwell's Bar, in Butte County.

Formerly, when the people were animals, the bear, deer, panther, and other large animals called a dance for the people of the valley, where the *Buumo* is now. The raccoon, the gray fox, the rabbit, and many others were invited. The bear was selected as runner to carry the strings (of invitation) for the dance.

There was ill feeling between the Coyote (*Heno*) and the Bat (*Olela*). Both were considered bad men. As a meeting of the two was likely to bring about trouble, it was agreed that *Olela's* half-brother, *Wohahamp*, the large Bat, should use his influence to prevent *Olela's* attendance. Coyote was allowed to come at all times. Before the dance *Olela* injured his foot, so that he walked lame. The morning before the dance his older half-brother said to him, "You are lame. You had better not go to the dance. If any presents are given, I will bring yours home to you." *Olela* answered, "Very well, I will remain. You go, and if there are presents bring me mine."

It had been agreed that no arms were to be brought by either Coyote's party or *Olela's* party. On the morning of the dance the large bat started for the place of meeting, leaving his arms behind. When he was out of sight, *Olela* said, "I think there is something wrong. Coyote intends mischief. I will follow my brother's tracks and see what I can discover." Gathering up his bow and arrows, he followed at a safe distance until he came to a point that overlooked the dance-place. Here he remained in hiding. Many people

were already assembled, but Coyote was not to be seen. The women were in the act of preparing acorn-meal for soup.

In the afternoon Olela saw in the distance Coyote, and with him a large following. Before they reached the place of meeting, they halted behind some large rocks. After a time they came out and proceeded to the dance-place. As soon as Olela saw that Coyote and his people were well under way, he went in a round-about direction until he reached the rock where they had stopped. Behind the rocks he found bows and arrows and spears hidden. He began to pick them up. When he had gathered them all, he took them away and hid them.

As soon as Coyote came to the meeting, he began to make free with the women. As Olela had a wife and a sister at the dance, he soon saw enough to make him jealous. Proceeding at once to the crowd, he began to abuse Coyote. Coyote and he were soon fighting. As Olela was still lame and unable to hold his own against Coyote, his people soon joined the struggle, and before long every one was involved. Olela freed himself from Coyote's grasp, and, running to the hidden weapons, returned with them. He and his people then slew many of Coyote's people. Olela continued to shoot until a woman struck him on the wing with a small flat basket. The blow pained him so much that he returned home. The dance did not take place; but the leaching-place which the women had used, and the tracks of the bear and the deer, may still be seen.

*D. L. Spencer.*

ENTERPRISE, CAL.